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right of the entrance, about two hundred rest distan; stands a similar cottage, need by the ladies for similar purposas.

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French, Swiss, and German Silks, Pancy and Staple loods, of the best makes and styles, suitable for the spring coan.

The Death Penalty. ESSES. EDITORS: An "Inquirer" asks me for the proofs that the voice of God cries out in favor of the death penalty; that it is required by Divine authority to be inflicted upon the murderer; that this is a provision of the great charter and constitution of the world, and that if human governments refuse to inflict it, in proper cases, blood will rest upon the land. request would, I fear, lead to a violation This request would, I fear, lead to a violation of one of your editorial canoms laid down in your paper of Saturday—that correspondents must "write short articles;" for to furnish all the proofs that go to establish the above propositions would involve a discussion of the whole subject of capital punishment; an andertaking to which I am not inclined at present, and which, if I were so inclined, would be impracticable, as I must necessarily be absent from the city for some weeks. But if your friend is, as I am bound to believe, a sincere and candid "Inquirer," who has not yet taken sides, he may consider one word from God as a good as a may consider one word from Gon as good as a thousand. That word he may find in Genesis ix. 5 and 6, in which we hear God addressing the whole human family, (for Noah and his sons comprised the whole race,) and declaring, first, that He will "surely require the blood of your lives, at the hand of every man's brother;" and secondly, explaining the manner in which it shall be required, viz: "Whoso sheddeth man's blood, by man shall his blood be shed—for in the image of God made he man." And that this was but a reannouncement of a law that had existed from the beginning, is proved by that passage which you, Messrs. Editors, made such a grotesque use of in your comments upon my first communication. If Cain, the first murlerer, had not known that the death penalty had been affixed to murder, he would not have dreaded it. He felt that his life had been forfeited; that he might justly be put to death by "any man" (Adam.) Hence his terror. And if there had been no death penalty, why need the Supreme Governor have interposed the par-doning power, and set a mark upon Cain; sealed a pardon to him, "lest any man finding him should kill him." So well understood was the death penalty, even at that early day, that it required the interposition of the Supreme Ma-gistrate of the universe, with the pardoning power, to prevent its infliction upon Cain. Had He not marked Cain as a pardoned man, the penalty of death would have been inflicted. Now, this law was not a Jewish law; it existed, as I believe, from the very origin of human society; it was announced to the whole

race, in Noah's family, eight hundred and fifty-six years before the giving of the law of Moses; it is found in the statute book of the Supreme Legislator, and it never has been repealed. This same law was republished and made very exsame law was republished and made very explicit. (See Exodus xxi. 12—14:) "He that smitch a man that he die shall surely be put to death." (See also Numbers, xxxv. 30—34.) At the latter place, it is explicitly forbidden to commute the penalty: "Ye shall take no satisfaction for the life of the murderer, which is guilty of death; he shall surely be put to death, and the land cannot be cleansed of the blood that is shed, but by the blood of him that shed. that is shed, but by the blood of him that shed it," &c. Turn to and read the whole passage. Now, here we have the voice of God in favor of the death penalty, at several periods of our world. It was a provision in the charter by which the world was granted to the survivor of the flood and his sons—the charter, by the by, under which all other tenues have grown up; and a refusal on the part of government to in-flict this penalty is a violation of that charter. But it is replied, there is no authority in the New Testament for the infliction of this penalty. making power incumber their statute books by enacting over and over and over again the same law? Is not a law always in force until duly repealed? Did Christ repeal it? Show us where. So far from this he explicitly says,

"I come not to destroy the law and the pro-phets, but to fulfil." And there is not a word kill him. bout the repeal of the death penalty. The case cited in your comments upon me would be in point, where the crime of adultery condemn her, and advised her in the general to go and sin no more. The utmost that this case adulterer. But whilst it is true that there were reasons existing under the Jewish economy for severity in punishing sundry crimes, which reasons do not now exist, yet it is also true that there existed no reason of old for capitally punishing the murderer, which does not now as fully exist. The crime of wilful murder is always and everywhere the same; and if ever it was necessary to punish it with death, it always will be. If it was ever right for God to require its infliction, it may be always right. It cannot be wrong for Him to require it, or He never would have done it. He is the same God now that He was when He spoke to Noah. not changed for the worse; and, alas! we have proof that man's murderous spirit has never

hanged for the better. It is an easy, flippant way to get clear of a it is drawn-to exalt the New Testament at the expense of the Old. But those who believe, with Paul, that "All scripture is given by inspiration of God, and is profitable," and who know that Paul said that of the Old Testament, and before the New was all written, will be slow to adopt this method. The Bible is the great charter and constitution of the globe-the FUNDAMENTAL LAW OF THE WORLD; and I do "A HIGHER LAW," and arraying the "voice of bumanity" against both the laws of the land and the laws of God. PHILANTHROPOS.

bukes in a manner that seems to reveal a con- should be the first authority referred to.

lie a natural death.

reply to a few points in the foregoing article, suffered martyrdom for their refusal. 100 ter and we will endeavor to do so very briefly.

First, as to the command to Noah. We shall quote the passage: (Genesis, ch. ix.)

4. But flesh with the life thereof, which is the

on the same authority. Two of them no Christian regards. Why should he the third?

Second, as to the instance of Cain. Let u quote the passage from Genesis, chapter 4th: 9. And the Lord said unto Cain, Where Abel thy brother? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the

voice of thy brother's blood crieth unto me from the ground. 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother'

blood from thy hand;
12. When thou tillest the ground, it shall no henceforth yield unto thee her strength; a fugitive and a vagabond shall thou be in the earth.

Cain is not here condemned to death; on the contrary, the curse of the Almighty is that he shall live-live, and bear with him the penalties of his guilt. There is no pardon. "And now art thou cursed," is the fearful language of the Almighty. A strange pardon!

13. And Cain said unto the Lord, My punish

ment is greater than I can bear.

14. Behold, thou hast driven me out this de from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

The Almighty had not told him this, but the contrary. Then, how did he know it? He did not know it, for it was not to be. But he was a murderer, and therefore guilty, conscience stricken, and cowardly; and that a murderer is ever a coward, and apprehensive of the injury he has visited upon his victim, is all that is proved by this passage.

We daily behold this same fear. The murderer who has been shielded from all punishment, because of the severity of that which is prescribed, is still "a fugitive and a vagabond; and although he knows that he is protected as much as any man by the laws of the community in which he dwells, yet fear never forsakes him. The curse of Cain is upon him, and haunts his guilty soul, and he looks in every hand for the weapon of his destruction. Nor does the earth yield unto him its strength. A wandering, unprofitable life is proverbially his. lippe. It is posited very close to the left or In seeking to flee from his own thoughts he flies from his home, from the associations connected ing, constituting the pueblo proper, is very with his guilt, from the faces of those who know

But let us quote the conclusion:

Of this our correspondent says that the Supreme Governor here interposed his pardoning was punished with death. The woman was not power, and that this was required to prevent charged with murder, and no man had con-demned her even of adultery; and, as Christ was not acting as a civil magistrate, he did not Cain, nor commute any sentence. He cursed him and pronounced his punishment, one jot or can prove (and I think it perhaps sufficient for tittle of which was not abated. No death this) is, that death ought not be inflicted on the penalty had been spoken of, no idea of death him who had looked upon the death he had wrought, until all its terrors were within him. No particular punishment for murder had been revealed until now; and that death was not the fact that whoever should slay Cain, vengeance should be taken of him sevenfold. There can be no multiplication of the death penalty.

"Philanthropos" says: "If Cain had not known that the death penalty had been affixed to He has murder, he would not have dreaded it." Has he never dreaded any thing he did not know to exist? We have; and so have all other men. A great poet has truly said, "Our fears are sturdy argument, to deny the authority whence traitors." By them we are evermore deceived. No pardon was pronounced, no penalty commuted; but the trembling, guilty one was assured of the protection his fears told him he had forfeited. The subsequent authorities to which "Phi

lanthropos" refers are very generally admitted. No one will doubt that the penalty of death was enjoined for many offences under the Jewish think, if "Inquirer" will candidly examine it, he will see that the provisions in question are in it, and have never been repealed. But men are an "easy, flippant way to get clear of a sturdy somewhat fond, in these days, of appealing to argument," &c., he must pardon us for holding in very high regard the mild and benignant spirit of the New Testament, and for thanking God that we live under its merciful dispensa-Our friend is imperious. They who read his tion. Its exaltation should not offend him. former article and our reply will smile at the We seek no "higher law" than it; and if it elevation to which he raises himself. He re- has power to repeal that which preceded it, it

sciousness of all his powers. But he should We are told that "Christ came not to destroy sciousness of all his powers. But he should not regard every thing as "grotesque" which he has not learned at school. There are no doubt some valuable ideas in the world not yet to fulfil it, and also to fulfil the prophecies reembodied in the phrase-books of the learned and the wise. A holy father at Rome was once very sure that Galileo was a heretic and an infidel, and was quite as censorious upon his revolutionary notions as our friend is upon the

AMERICAN TELEGRAPH opinion that every man should be permitted to spears into pruning-hooks, could not be expected to sanction the sanguinary laws of the It was not our intention to interfere between Jews. To make no direct interference with the him and "Inquirer," but we desired rather to civil institutions was his course of policy, and profit by a knowledge of all the proofs in sup- he did not forbid warfare; yet, for a century port of the custom of human strangulation. and a half his disciples, who well understood He, however, has made it necessary for us to his teachings, refused to fight, and willingly

He asks in triumph if a law is not always in force until duly repealed-if Christ repealed this death penalty for murder, &c.; and straightway proceeds to show that it is right that this penalty should be repealed for offences less than murder. Whence comes his authority ? Our Saviour has not conferred it in the one case any more than in the other. If it is not inferred from his precepts and example, it does not exist; and if it is, why are we constrained to stop half-way? Why must we condemn the murderer to death, and let the adulterer live, when the command to put both to death is enforced by the same authority?

In view of the momentous nature of this subject, and with an earnest desire that the public shall understand their responsibility in taking the lives of their fellow-beings, "Philanthropos," or any other gentleman, shall have ample space in our columns for all the authorities that can be given in the affirmative. It is our opinion that a great majority of the people of this District doubt the necessity of the death penalty. If the OMNIPOTENT requires it, let them know it. [EDITS. TELEGRAPH.

> For the American Telegraph. NOTES ON NEW MEXICO-No. 18. BY HENRY HARDY.

The canon along the bed of which the Rio Chicito flows is in some places very rugged and difficult of travel with wheel carriages. In any difficult of travel with wheel carriages. In any other country than New Mexico, a way so much traveled would have been smoothed ages ago, but long distant is the day before road improvements need be there looked for to any extent. Many of the views along this great natural passage would be renowned if they were to be seen in the United States on account of their below. in the United States, on account of their bold and cimarron character. We were glad when a distant view of the mountain-wall, west of the Rio Grande, told us that we were approaching the outlet of this canon. Contrary to what is often the case with New Mexican streams, the Chicito has got to be considerably increased by the time it arrives at the last crossing. We leave it to enter upon a great plain, bounded by the Sandia Mass on the south and east, and the river on the west. On the right, and at the mouth of the Chicito, is the little village of Pena Blanca, which looks, as usual with New Mexican communities, miserable enough. But here, for the first time, could we clearly make out the flow of the Rio Grande; the circumstance was

Next beyond this we passed the pueblo of Santo Domingo, at the mouth of Galisteo creek, which I believe was quite dry at the time. Santo Domingo appears to be something larger than Pena Blanca, and to contain larger buildings, but we did not enter the place. It is mostly inhabited by Indians.

Some six miles or so from Santo Domingo is large and high, consisting of successive stories, on the principle of the hives of the termites or of that guilt, and hopes in excitement to forget African ants, described by travellers. I was If this were true, it proves nothing against my his terror; yet there it still is with him, and all much pleased with the country approaching San Felippe. For three or four miles the stretches to about a mile and a half wide, and But let us quote the conclusion:

in many parts the soil appears to be superior, and passably well cultivated, for it is out up all whosoever slayeth Cain, vengeance shall be over with accquias, or channels for irrigation. taken on him sevenfold. And the Lord set a As you near the village, the road passes under mark upon Cain, lest any finding him should a singular looking mountain, its form at a distance being that of a perfectly truncated cone, flat and smooth at top, standing up in the mid-die of the valley, and blocking out the contin-uous view down the river. At the southern end of this semi-conical mound the road passes the bed of a dry arroyo, some hundreds of vards wide, which in the time of freshets must present a formidable obstacle to traveling. Here, on the left, the aspect of the country is very savage and dreary, which, by the way, is not out of keeping with its history, for it has suffered much from Indian ravages, both Apache existed anywhere, save in the excited mind of and Navajo. On the opposite bank of the Del him who had looked upon the death he had. Norte scarcely any interval interposes between the river and the high table land, which rises almost perpendicularly several hundred feet above the surface of the stream. It is crowned with a series of edifices that readily suggest intended as the penalty may be inferred from the idea of a fortress, and which look like one, except that we see nothing of a flag-staff, or port-holes. Just along here the Del Norte has quite a Rhine-like aspect, affording an agreea-ble relief to the hard and fierce features, pre-

sented generally on this route. After laboring through three or four hours of hot but occasionally pleasant traveling, over some stretches of a capital natural road, with due intervals of deep gravelly sand, and a proportion of those ups and downs which the Neptunian impressions of the past have left upon the earth's crust, we arrived at the goal humble wishes for the day, the town of Algadones. Before arriving at Algadones - so named from its chief proprietor, for nearly all its land, and doubtless a large part of its in-habitants, are the property of one man—we passed along some pleasant tracts of river bot-tom, and made occasional touches to the veritable Rio Grande itself with our right clows. This was quite pleasant—for it was so different from what we had been used to—and the river was alive with wild ducks and geese, and whatever other waterfowl are known to the country Some tolerably fine specimens of cottonwood trees were scattered here and there, giving to this part of the valley of the Rio Grande a com-

paratively civilized and cultivated aspect. We found some difficulty in getting acc dations for the night, but at last su hiring a small room of about nine feet square from a widow, whose face, covered with the atrocious alegria, looked as if the epidermis had been peeled off; otherwise she was neatly and